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THIRTY-SIXTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

The Thirty-Sixth Anniversary of the Association was celebrated in the Hollis-street Church, on Tuesday, May 28, 1861.

BUSINESS MEETING.

The business meeting was held in the vestry of the church at nine, A.M.; Rev. Dr. Hedge of Brookline in the chair. The Report of the last year's meeting was read by the Secretary; and Rev. Messrs. Wheeler, Hinckley, Buckingham, Lovering, and Hepworth were appointed a committee to nominate officers for the ensuing year. Rev. Dr. Hedge declined to be considered a candidate for re-election. Rev. James F. Clarke read the following series of resolutions, to be acted on at the adjourned meeting. After some discussion respecting the time, it was voted to adjourn the business meeting till three, P.M., at the Freeman-place Chapel.

Resolution 1. — That, during the coming year, the only salaried officer of the Association shall be the Secretary, whose duties shall be those hitherto performed by the Assistant Secretary and Treasurer, with such others as the Executive Committee shall determine, and who shall receive as his compensation for all services the sum of $1,000.

Resolution 2. — That the remainder of the duties hitherto performed by the General Secretary shall be distributed in some such way as follows; viz.: —

1. Such part of the office correspondence, foreign and domestic, as cannot be well performed by the Secretary, shall be distributed among the members of the Executive Committee, to be attended to by them.

2. The "Monthly Journal" shall be edited by one or more members of the Executive Committee.

3. The *missionary work* in distant parts of the country shall be performed by local agents residing in the vicinity, whose expenses shall be paid by the Association.

4. Our occasional missionary work nearer home may be done by the members of the Executive Committee, their expenses being paid.

Resolution 3. — That the rule requiring four members of the Executive Committee to be chosen from a distance shall be so construed this year as to permit gentlemen to be elected residing out of Boston, but near enough to attend the meetings of the Association.

Resolution 4. — That all that is necessary, in order to secure the funds required for the American Unitarian Association, is system and regularity in the contributions of the societies; and we therefore recommend that every Unitarian society shall make an annual contribution to the funds of the Association, fixing a day for that purpose, and taking up its collection regularly each year on the appointed day.

Resolution 5. — That the Secretary be requested to prepare, and send to each society in the denomination, two circulars. The *first circular* shall state this vote, and give the reasons why each society should be systematic, regular, and prompt in its

donations; and requesting each society to select a day every year for an annual collection, and inform the Secretary of the day selected. The *second circular* shall be sent to each society, thus agreeing to take a collection at a fixed time, at least a fortnight before the time fixed, reminding it of the approaching collection, and enclosing a full statement of the amount given during the preceding year to the funds of the Association by each society in the denomination.

PUBLIC MEETING.

The public meeting of the Association was held in the church at ten o'clock; Rev. Dr. HEDGE occupying the chair. Prayer was offered by Rev. CAZNEAU PALFREY, D.D., of Belfast, Me.; and the hymn commencing "Come, gracious Spirit, heavenly Dove," was then sung.

ANNUAL REPORT.

Rev. JAMES F. CLARKE, the Secretary of the Association, then presented the Thirty-sixth Annual Report, as follows: —

It has been the custom for several years, not to consume the time of the Association by reading the full Annual Report, but merely to give an abstract of it. This plan will be adhered to on the present occasion. By your kindness, during the past year I have been allowed to dispense with travelling, and with the usual missionary work; and have not so much to relate of what I have myself seen and done, as of what has been done by others.

(1.) As to the pecuniary condition of the Association. From a Report made in July, 1858, the conclusion was reached, that all the funds and property of the Association would at that time just balance its debts. Special efforts were then made by the Executive Committee to

meet their engagements and restrict their expenses, and to preserve the funds untouched. At the present time, the funds and property of the Association amount to about $30,000. During the past year, a legacy of $8,000 has been received from Mr. Perkins of Fitchburg, the income of which is to be devoted to the education of theological students. We have $8,500 invested in stocks, besides stereotype-plates, books, &c., amounting in value to $14,000; and are entirely free from any debt on this property.

(2.) The missionary work of our body continues to be carried on. Rev. Mr. Dall has adopted a new plan of working in India during the past year. He is now carrying on a School of Useful Arts, aiming to prepare the Hindoos for general usefulness, and to infuse continually into this instruction the spirit and the knowledge of the gospel. Hitherto he has preached on Sunday to some twenty or thirty persons, and these mostly English and Americans: he now preaches every day to one or two hundred Hindoos. His regular daily service and sermon are attended by from one hundred to one hundred and fifty students; and these are interested in nothing more than in his exposition of the life of Christ and the doctrines of the gospel. This has proved a very successful effort to reach the Heathen mind. He is now assisted in his school by Mr. Gangooly, and by four or five other native Hindoo teachers.

We have, during the past year, employed in this country five or six local missionary agents. These are all settled ministers, who give a portion of their time to missionary work, with a great economy of the time and expense that would be necessary if one man should undertake the whole labor. They are Dr. Sheldon in Maine, Rev. Mr. Fish in Central New York, Rev. A. H. Conant in

Illinois, Rev. J. S. Brown in Kansas, and Rev. J. S. Forman in Southern Indiana. Their work is every way more satisfactory and effective than that of a single missionary could be. They are on the spot; they can go out as they are wanted; they can watch for openings and meet special occasions, and save the great expense of travelling to and fro. Rev. N. A. Staples has also done a great deal of missionary work in Wisconsin. Other ministers at our outposts have necessarily acted as missionaries. Throughout the West, there is a large class of minds who are demanding a different spiritual instruction from that which they now receive. They request every Unitarian minister in their vicinity to come and preach to them. The harvest is indeed great; but the laborers are still few.

During the past year, we have circulated a large number of books and tracts. Packages of these have been sent to various literary institutions, — as, to a seminary in Evansville, Ind.; to Bremen, in Germany; to institutions in Ann Arbor, Mich.; in Cattaraugus County, N.Y.; in South Portsmouth, R.I.; in St. Anthony, Minn.; and elsewhere. Prof. Torricelli has also been assisted by us in holding his services in this city, in the Italian language; and even the School of Idiots in South Boston has received some of our books. Donations have been made in this way to the value of $450, and $600 dollars have been realized by sales. We have sold 9,000 and given away 6,000 tracts. We have tracts arranged in bundles, with the general titles of the contents on the outside of each package; and these are found to be very useful. We have not published any books as an Association. Several valuable books have been lately published, which deserve special mention. Rev. Joseph H. Allen's book on the "Hebrew Men and Times" is a valuable contribution to our know-

ledge of the Hebrew people. A large number of copies of the English work, "Essays and Reviews," has been sold in this country. The attacks which have been made on this book have greatly increased its circulation, both here and in England. It assumes essentially the same views as to the Scripture, its inspiration and its interpretation, that are accepted by our Unitarian body. We may also mention one of the most popular novels of the past year, "Elsie Venner," written by our friend Dr. Holmes, and intended throughout to confute, *by facts from life*, the common theories of the responsibility of human beings for natural depravity. The book aims to show that there are in human beings *alien* elements, producing evil results, for which they cannot be held responsible or accountable before God. It thus strikes at a large part of the teachings of the Calvinistic Church, and will prove a most efficient ally to the cause of Liberal Christianity.

During the past year, some of our number have left us for other denominations, and some have also come in to us from other communions. We cheerfully recognize the right of each one to follow his own affinities, and to go where he feels most at home. Rev. Edmund Squire has left us during the past year to connect himself with another religious body. Our brother Rev. Christopher C. Hussey, an eloquent and useful member of the Society of Friends, has united himself with our body. It has often been said, by way of apology for the slow increase of our denomination, that our work is *not* to build up a great and extensive organization. We should, indeed, be glad to have several *thousand* churches, in the place of our few *hundreds;* but this great increase does not seem to be our special mission. We cannot boast of great *numbers.* There must, indeed, always be two different kinds of churches in the world. The first may be called the Church

of the Mustard Seed; the second, the Church of the Leaven. Some churches begin a little seed, and become a mighty tree, visible to all eyes, and in whose branches the birds of the air may build their nests. Such was the church built up in the last century by the earnest faith and unwearied labor of John Wesley. When he had gone through the whole system since called Puseyism, when he had tried to its utmost extent the religion of *mere form*, he felt the imperative necessity of a more deep and spiritual faith. By his simple and earnest trust in the Divine Love, he became a new man; and by going forth in that spirit, and using every instrumentality that was fitted to his work, he finally succeeded in building up that immense and admirable body, which, in England and in America, and on the Continent of Europe, has done so much to bring into the Church of Christ and to the love of God the multitudes who would otherwise have remained outcasts from all religious instruction and communion. About the same time that John Wesley was founding his church, Joseph Priestley was, in another direction, laying the foundations of a church of a different kind. A lover of truth, with a mind as transparent as is the crystal to the ray of light; with a conscience so pure, it could not vary a hair's breadth from the absolute integrity of a statement, — he called men's minds back to a faithful study of the word of God in nature and in Scripture. From the movement originated by him, our churches and many others date their foundations. *His* movement was of the *leaven*, and our churches are churches of the leaven. Ours is that profound, penetrating spirit which is to go forth into *all* churches; which in a thousand ways awakens thought, and forces conviction into the minds of men. Let us cheerfully and heartily accept our work, and do it in the way that lies open before us.

In the year now commencing, we cannot expect to accomplish much more than we have in the years past. We cannot expect any great addition to our resources. Our great national trial will affect us as it will every religious body, and, indeed, every individual. The Unitarian churches have everywhere been prompt to do their part in this crisis, and to take up their share of the national burdens. The first regiment that went from Massachusetts — the noble Sixth, that will hereafter be famed in history for its passage through Baltimore — had in its ranks as chaplain one of our Unitarian ministers (Rev. Charles Babbidge of Pepperell), who went with them through those blood-stained streets, and was with those who fell in that first sacrifice on the altar of our national freedom. The Rhode-Island Regiment under Gov. Sprague also took with it as chaplain one of our brethren and friends, Rev. Augustus Woodbury of Providence, who resigned his charge in order to perform this patriotic duty. Rev. Warren H. Cudworth of East Boston has also just accepted an appointment in the First Massachusetts Regiment; and one of our younger brethren, Rev. G. Fitzgerald, who graduated from our Theological School only a year or two since, not being able to obtain a chaplaincy, entered into the ranks as a private, and was afterwards elected chaplain. Born on slaveholding soil, and for a time living among slaveholders, he assured me, that, contrary to the usual idea, he could pardon a Northern man for being proslavery, but he could not pardon a Southern advocate of this great wrong and crime. When I asked him what made him first feel the evil of this system, he said, that, when he was a very young man, he knew a boy almost as white as himself, but who, for no fault that he had committed, but solely to meet the extravagant expenses of a vain and heartless mistress, was sold away from his parents

and friends into perpetual bondage in the South. He could never forget that most painful incident, nor the giant wrong of a system of whose operation this is but a single example.

We are also being permitted, as a denomination, to do our full share at the present time in furnishing counsellors at Washington, — statesmen there and statesmen here, who stand among the foremost in this exigency. Massachusetts sends one of our Unitarian brethren as minister to England in this critical period of our history. She sends to Congress men who have been brought up in our churches, and who are thoroughly imbued with the ideas of civil and religious liberty which they have received from the inspired lips of Channing. And Massachusetts has placed in her Chair of State one whom all honor to day, and who has been, from his boyhood up, one of our Unitarian friends and brothers. Let us be thankful, that, out of our small numbers and our feeble means, we have been able to contribute more than our share of men who are *able to meet the demands of the time*, and to help us to finish the work which God hath given us all to do.

DR. HEDGE'S REMARKS.

Rev. Dr. HEDGE, President of the Association, then remarked as follows: —

It appears, from the Secretary's Report, that we have no reason to despair of our future; though, in one sense, our meeting this year is under a cloud, — the dark cloud which now covers the entire heaven of our political system. There has been a question, whether we ought to attempt a meeting at such a time, seeing it is so difficult, in an atmosphere thick with report and alarm, to withdraw our

thoughts from the one absorbing topic of the time, and to fix them on the less exciting, yet equally urgent, demands of our ecclesiastical estate.

For my own part, I believe we do well to come together. If there were, indeed, that incongruity between the two interests which this objection supposes, we ought rather to resist the tyrannous prepossessions of the hour than to yield implicitly to their importunity. The secular interest could lose nothing, in the end, by taking counsel of the spiritual. At all events, it would not do to admit that the claims of war are so paramount as to authorize the silencing of every voice but its own ; that when that providential meteor appears in our heaven, and shoots its wild parabola across our orbits, it imposes a necessary interdict on all the spheres of peaceful action. The Romans opened an additional temple in time of war. Surely Christian piety ought not to be contented with one temple the less.

But, in fact, there is no antagonism in the case: the two interests are vitally connected. The ecclesiastical estate has no demand more pressing than the civil exigency of the hour, — the right solution of the instant problem, whose issues concern the kingdom of God no less than the nation's well-being. The ecclesiastical estate (our ecclesiastical estate) can have no interest more urgent than the triumph of truth and right, of civil order and good government, of liberty and humanity, among us, — these, and the speedy return of a peace securing these, and based upon them.

Christianity, as we hold it, — Unitarian Christianity, — is no pale spectre, moving about in worlds not realized; no spirit of the cloister or desert; but a social and humane spirit, and therefore not an indifferent spectator of a nation's agony. The nation's cause is our cause, — the cause of Liberal Christianity. We know no other, or none which lies nearer, as we come here to-day.

Our doctrine is not one which can see religion only in certain traditional sanctities. We rejoice to recognize a religious element in every upheaving of the popular heart in response to a great and worthy call; in every genuine expression of faith and devotion, outside of ecclesiastical organizations as well as within them. We are witnessing in these days a work of the spirit, a revival of self-sacrificing patriotism, which I cannot but regard as religious in its essence, however unritual in its form. Whatever takes a man out of himself, whatever lifts him above himself, and engages his powers and enlists his enthusiasm in behalf of public and noble ends, I call religious. Loyalty and patriotism I call religious, though recognized as such by none of our creeds. They were so recognized by elder creeds, and formed an essential part of the ancient religions. The ancient States were theocracies, their politics liturgical, nationality a form of godliness, government a religious function. In the Hebrew monarchy, zeal for Judah and zeal for Jehovah were different aspects of one devotion: both conspired in one vow. The nation's capital was Jehovah's seat, — the city of the Great King. In Athens, the popular assembly was an ecclesiastical convention. The Christian Church, or rather the Church of Rome, with a dim perception of the truth which lay in this association of the spiritual and the secular, attempted its repetition in the Papal economy; but, seizing only half the truth, the Church sacrificed the secular to the spiritual, and dropped from its system the principle of nationality. That principle avenged itself by schism after schism; one nation after another repudiating the civil bond, if admitting the spiritual; — and Italy last of all, engaged at this moment in wresting from the Bishop of Rome his last remaining temporalities.

In Protestant Christendom, the principle of nationality

has re-asserted itself, but without the religious significance and consecration which it had in the elder States. In Protestant Christendom, the church and the nation, religion and politics, have been diverging, and getting ever more widely sundered, since the time of Cromwell. In no country has this divorce been more complete than in ours. Religion and politics have each pursued their separate way, — the one ending in a spasm or a criticism ; the other, in practical atheism. Nowhere has religion been so unpatriotic as with us, and nowhere have politics been so utterly godless.

Our own sect, like other Protestant confessions, has erred in the direction of privacy. It has treated religion too much as a private personal concern, too little as a public and political bond. Our preachers, with few exceptions, have given in to the maxim of the demagogue, that ministers have nothing to do with politics. Preachers of mark and influence in our Puritan New England, in this city of the Mathers and the Mayhews, have publicly assumed this position; from the very pulpit have declared that ministers are professionally disqualified to judge of politics. What can be hoped for the politics of a country, whose authorized interpreters of Christian duty discharge themselves of all application of it to public affairs, and, like Pilate in the judgment-hall, wash their hands of the business, when justice and humanity are crucified afresh?

Altogether, the spiritual life of the modern is too internal, personal; or, if social, too much an affair of the conventicle, — not enough aiming to possess and rule the State. Our civil conditions do not admit of a national church in the institutional sense; but a national religion we may and ought to have, in the sense of a recognized spiritual power, — a political religion in the sense of a God-fearing polity. Every State should be so far a theocracy; and, until religion be-

comes so far political, the most important part of the mission of the gospel is unfulfilled. If we, as a denomination, can do any thing to further that end, it will be our best contribution to the kingdom of Heaven. We possess an advantage in this respect over other communions in our disengagement from the usual dogmatic trammels and the consequent extension of our sphere and topics of action, in the emphasis we have always laid on the ethical side of religion; and may I not also say, without undue assumption, in our constitutional sympathy with freedom?

As an illustration of this last-named trait, I need but allude to a fact which has sometimes troubled us, but which, at this moment, I can hardly regret, — our ill success in the slaveholding States. The home and stronghold of Liberal Christianity is the North, — the land of the Puritan, the land of civil liberty and equal rights. It has never flourished in the slaveholding States; and that not from want of numbers of men and women who are theologically and speculatively with us, but from the utter incompatibility of the spirit of our system with that institution. There is no "South side" to our moral code on that subject. There is no point of osculation between Unitarianism and slavery which is not at the same time a point of mutual repulsion.

The two most remarkable exceptions to the fact I have stated go to confirm the truth of my remark.

One of these is the church at St. Louis, Mo. That is partially a slaveholding State, but rapidly tending to become a free one, struggling with all its consciousness and all its manhood to that end; at this moment engaged in a deadly conflict with the monster Treason, slavery's latest abortion. The city of St. Louis, with a chivalry worthy the Christian knight and king whose name she bears, heads the van in this holy war: and Dr. Elliot's society, I ven-

ture to say, in the tug and strain of the death-grapple, will prove, has already proved, an appreciable force on the side of the right; and not only so, but has been all along among the agencies that have predisposed the city to be of that side.

The other exception is, or was, the society at Charleston under the pastoral care of the late Dr. Gilman. That society was founded at a time, and Dr. Gilman was placed over it at a time when the question of slavery wore a very different aspect from its present; when South, as well as North, confessed it to be an evil, though, at present, a necessary one, — an evil to be abolished in process of time; meanwhile a topic of regret and mutual commiseration between the two sections, and not the perfection of civilization, the pearl of great price, the beauty and the sanctity, its advocates have since discovered it to be. From my knowledge of Dr. Gilman, I feel assured he would never have undertaken that charge, if, at the time when he entered upon it, it had, as it now does, involved the necessity of even apparent assent by the implication of silence to the doctrine which affirms slavery a divine right.

For some months past, the society has been teaching through the columns of the "Christian Register" — I wish it might also be learning, in return — a pregnant lesson in the still unaccepted offer of its pulpit to any Unitarian minister who may be indifferent enough to the evil of slavery, or sufficiently unanimous with the South on the subject, to accept it on the terms on which alone, it is well understood, any clergyman or any man would be suffered to remain in Charleston a single day. Readers of the "Christian Register" may have noticed a brief paragraph, which with due deference to its editors and contributors, and without disparaging other matter in its columns, has seemed to me the most significant item in that valuable

sheet; a paragraph to this effect: "To Unitarian clergymen. The Unitarian Church of Charleston is desirous of procuring a pastor. . . . Applicants will address the Chairman of Wardens, Unitarian Church, Charleston, S.C." This, notwithstanding the notorious fact, that the point of Christian ethics most applicable to that society, in the judgment of the Christian world, is in that region an impossible topic, — that the Christian preacher is expected to approve, by implication at least, what nine hundred and ninety-nine thousandths of the Christian world unanimously condemn; this, after notorious cases of preachers — men of unquestioned piety and worth, aged men — ignominiously driven away, subjected to personal violence for the crime of dissent from the new creed concerning slavery.

The invitation says, in effect, "Come over and help us; but leave your conscience, your honor, and your manhood, behind. Come, but without your religion, as hitherto held and understood. Come, preach our gospel, not Christ's, as you understand it. Come, help us maintain this gigantic lie." The invitation has found no response as yet. I will not undertake to answer for the whole body of the Unitarian clergy. I can only say, it will greatly surprise me if any preacher among us, not a Southerner by birth or breeding, shall accept this call.

I trust nothing I have said will be construed as denying the claims of that society, or any other society, or any of the people, of the insurgent States, to Christian sympathy and good-will. We would gladly help them if we could. But to minister to them on these terms would not be helping them to any purpose: on the contrary, it would be an inverted help; it would be helping to perpetuate the lie that will be the death of them, if it be not speedily exterminated. One benefit, one crowning benefit, to result, as I believe, from the war now kindled, is

the explosion of the lie with which the whole country, in different measure, according to greater or less proximity to the source of it, has been infected. I am not speaking of slavery itself, but of the defence set up for it, the system of thought and action which has grown up around it. All this I call a lie. It is an atmosphere of lies which we have been breathing in this country for a whole generation. Poisonous carbon we have been absorbing to the verge of asphyxia; and if ever the hand of a gracious Providence, stretched out to save from impending doom, is discernible in human events, I see it in the spark struck out by the hostile collision at Fort Sumter, which has set the country ablaze, and which I fervently trust is to burn away the intolerable lie that is killing us. "I believe," says Carlyle in his rough way, speaking of the struggles which attended the Protestant Reformation, — "I believe that a nation is benefited for ages by being thrown once into this divine white-heat; and no nation, that has not had such divine paroxysms at any time, is apt to come to much. . . . If you do not, you man or you nation, love the Truth enough; if you try to make a chapman-bargain with Truth, instead of giving yourself wholly, body and soul and life, to her, — Truth will not live with you; Truth will depart from you; and only logic, sophistry, the æsthetic arts, and perhaps (for a short while) book-keeping by double entry, will abide with you. You will follow falsity, and think it truth, you unfortunate man or nation. You will right surely, you for one, stumble to the Devil; and are every day and hour, little as you imagine it, making progress thither."

The nation, I say, for many a year, has been living a lie, and treasuring up wrath against the day of wrath and righteous revelation of the judgment of God. The judgment-day has come at length; and well for us that it has.

For no event of a public nature, that has ever occurred within my experience, have I felt so devoutly grateful as for this judgment. Already one breathes more freely since the first trumpet's sound. From fuller breast comes the speech of neighbor to neighbor, regardless of old jealousies and party lines, and never mistrusting how it will be received. For the flame of this great providence has licked up all our jealousies, and consumed all our wrath: and the three parties, which lately had nothing in common but the one bond of their confinement, having been thrown together into this furnace, are now seen, like the three men in the fiery furnace of Nebuchadnezzar, walking at large in friendly communion, their bond of confinement burned, and with them another presence; "and the form of the fourth is like the Son of man."

I thank God for the judgment which shall take away our lies, and restore to us the truth; and, among the benefits resulting therefrom, I expect a wider-spread and a better appreciation of our religious views, which require an atmosphere of truth as well as of freedom to expand and thrive in.

I may seem to you to have wandered wide, in these remarks, from the business of the Association. If so, you will pardon something to the pressure of the time, and something to the zeal of a house more comprehensive than ours, and embracing this as one of its many constituent mansions.

REV. MR. YOUNG'S REMARKS.

The President then introduced Rev. EDWARD J. YOUNG of Newton Corner, who made an address, of which the following is a synopsis: —

The Present Battle of Christianity and the Church.

Amid the excitement of the war, it is well to remember that there is another battle to be fought, not in defence of liberty but of Christianity, not for the country but for the Church. Infidelity has never presented a fixed and coherent system, but has changed with each successive age. Twenty years ago, it eulogized the Christianity of Christ, in distinction from that of the Church, as "the highest ideal ever presented to the eyes of man;" and it extolled his character as "so beautiful, so divine, that no human genius could have conceived, as none has fully comprehended it." Now, however, it is maintained that Christianity was the product of the age, that Christ's character is a romance, and that the Gospels are not history but mythology. As Rationalism had reduced Christianity to a miraculously-confirmed deism, and an aid extraordinary of the police, so Spiritualism resolves it into the spirit of the age and the moral development of mankind.

This theory, that the church made its founder, represents Christianity as an effect without a cause. For it was not even understood at the time, and it was opposed to the leading sentiments of the age. As well might creation have naturally emerged from chaos, or light from darkness. The spontaneous generation and transmutation of species is far more plausible than this. This law of progressive development, that great men receive, but do not create the influence they possess, and that those who lived in an earlier age were necessarily inferior to the men of our generation, excludes the element of personality, and is not true either in science, literature, or religion. With Jesus began an entirely new order of society. There were Reformers before the Reformation, but there were no

Christians before Christ. His character, his church, the success of his religion, the new life that now animates the Christian world, are entirely inexplicable if the Gospels are myths and fables.

This is not a critical and historical, but a philosophical movement: and the stream which bubbles up and sparkles before us has its source beyond the sea; and, like the fabled Arethusa, whatever is thrown into the river there, rises, sooner or later, in the fountain here. The authenticity of these books was never denied till recently. There is little evidence that they were written to defend or to reconcile the two great parties in the Apostolic Church. The controversy between Peter and Paul has been exaggerated. The Gospel of John could have proceeded only from an intimate friend of Jesus. The different portraits of the Saviour would have been much more dissimilar, if they had not been copied from real life. There is but one circumstance in these narratives which does not admit of a satisfactory explanation. There are passages in Matthew as mystical as in John, and parables in John as characteristic as in Matthew. The sayings of Jesus are so original, that they cannot be counterfeited; but they are recognized even when reported by Paul, or found in the Cambridge Manuscript, though not recorded by the evangelists. No ancient writings can be received, if these are not. It is unjust to compare the historical age of Christianity with the mythical ages of early Greece and Rome. The existence of Homer has been denied, and his poems have been ascribed to many ballad-singers; but modern scholarship has re-affirmed the testimony of the ancients, and has in like manner confirmed that of the Fathers in regard to the Gospels. Strauss has just celebrated the twenty-fifth anniversary of the publication of his "Life of Jesus" literally *alone*.

Experience has shown that this theory is not calculated to awaken or advance the religious life. What knowledge of God, what assurance of pardon, what certainty of immortality, do nature and conscience give to us more than they gave to Socrates and Plato? "He that drinketh of this water shall thirst again." It is not ideas, but persons, that mould the religious character and life. Spirituality has never been the fruit of deism or natural religion. Christianity is not a doctrine, but a divine life, centred in and flowing forth from the person of its founder. The advocates of neo-Christianity are indebted for their highest ideas and principles to the very records which they ignore. They thrust away the ladder by which they have climbed to their high ascent, and then bid others rise to their plane without it. Sin being, in their view, only imperfection, the absence of goodness, an inevitable step in human progress, there is no need of repentance and new moral motives, but only of self-reformation and self-culture. But true religion begins with self-abasement, not with self-exaltation. That is a spiritual disease, akin to color-blindness, which prevents men from seeing the divine in Christ, and from appreciating that Gospel which is the holy of holies of the New Testament, and of which it has been said that the hand of an angel had written it. All the great reformations in the church and in the world have sprung from faith in historical Christianity. If we cut the root of this tree, and lop off its branches, its leaves will not be for the healing of the nations. What then shall be read in our pulpits, or taught in our Sunday schools, or spoken to the poor, the sick, and the dying, or pronounced over the graves of our beloved? Why should any desire to be called Christians, who will not acknowledge the authority of Christ? If all the negative tendencies of the day are carried out; if the Church is dissolved

into the congregation, and the Scriptures are regarded as the Apocrypha, and the Lord's Day is converted into a holiday, — what will be the faith of the next generation? With no Church, no Bible, no Sabbath, no Christ, how long will it be before there is no prayer and no God? Germany is a warning to us; and lately a voice has come to us from France, who is seeking to regain what we would thoughtlessly abandon.

As a remedy for these evils, some have recommended a liturgy, others a creed, and others a restriction of our religious liberty. But Ritualism is not a cure for Rationalism. We may restore the forms, without re-establishing the faith; and, where the latter exists, the former will not be wanted. A creed may be valuable to those who already believe; but it is the product, and not the cause, of conviction. Neither must we restrict the honest utterance of doubts and denials out of the pulpit, by substituting abuse for argument and condemnation for refutation. Many a sceptical book, which is now forgotten, has proved of great service to Christianity by eliciting the most powerful vindications of it. The Church must have its well-trained soldiers as well as the State, and be prepared to meet every new issue. The neglect of theology, and the exclusion of doctrine from our preaching, are among the saddest signs of the times. We must abandon our negative position. We must walk about Zion, and mark well her bulwarks, and strengthen her towers and battlements, not being ashamed of the gospel, and showing that we prize, not only our freedom, but our faith; that we hold the possession of truth to be more valuable than the search for truth; and that, in calling ourselves Liberal Christians, we think quite as much of our Christianity as of our Liberality. Let us not throw away the old gospel, — at least, until we have been furnished with a new one; but let us resolve, that, by the help

of God, we will transmit our religious *with* our civil institutions, undepreciated and unimpaired, to those who shall come after us.

REMARKS BY REV. EDGAR BUCKINGHAM.

Rev. Edgar Buckingham of Troy, N.Y., then addressed the meeting as follows: —

Mr. President and friends, — The subject on which I am to offer you some remarks on this occasion is one which has, from time to time, engaged the deepest thoughts and feelings of us all; and that is the desire so generally entertained in our denomination for the expression and enjoyment of mutual sympathy and co-operation. This desire is shared by the churches which are near, and by those which are most remote; and the individual members of our body also crave a thorough mutual acquaintance, interest, and sympathy. Of all Christian denominations, we are ourselves the most strictly individual. We have no strictly denominational organization. The American Unitarian Association, whose name is so highly honored among us, and whose work has been so conspicuous and valuable, has no authority over us whatsoever. As its members, we are bound together only by the ties of mutual respect, and by our common interest in liberal and progressive ideas. No church in our body appeals to any authority to establish itself; and no clergyman, who may enter into our ranks, appeals to this or to any association for authority to preach. All this individuality, this sentiment of equality, arises from our fundamental principle. We believe, that, when the Divine Being sends truth into the world, he sends it, not to people in the mass, but to solitary *individuals*. The Divine Being comes to the solitary

soul, and enters there, and through that narrower or wider channel gives forth his truth to the world. We accept this principle; but we also admit and incur its pains and penalties. It causes each one of us to stand comparatively alone as solitary thinkers; making us look up to the stars of celestial truth with far greater interest than we turn to the hearts and eyes of our friends to know what *they* would have us teach. This principle we have no desire to resign. We *live* by it. We feel ourselves charged more or less solemnly with the responsibility of listening more and more to the voice of God in the secrecy of our own souls.

But it happens to us all, that, while we are listening to the voice of the Most High, we should be glad to have neighbors and friends tell us what *they* have heard, and what they have recognized *in us*, of that divine principle. Some persons have failed to appreciate the solemnity and the value of this *individuality;* and they have retired from our company, overcome with the heat and burden of the day, or oppressed with the loneliness and solitude of their elevated position. They have gone out, from time to time, from among us, to enter churches of an older name and a wider organization. With these, the reverence for numbers, the reverence for *a majority*, which has carried them away from us, has perhaps more power than their belief that our theology is incorrect. We cannot by ourselves, in our individual weakness, ascend to *all* truth. The wild freedom of our individual speculations often needs to be corrected by the wisdom of the past, by the testimony and experience of the ages. We are recognizing more completely the extreme to which we have been tending; and large numbers are now crying aloud for *sympathy*, and feeling the need of a closer fellowship and of mutual co-operation. Among the great evils which we have encountered,

we recognize that the solitariness of our position, and the want of sympathy, have tended very largely to injure the spirit of true piety in our midst. There can be no good disposition in us that can grow *alone*. Though, in former ages, men deserted society for the mountain, the desert, and the cloister, yet, in the gradual development of the gospel, society seems to have learned the truth, that, to lift up our hearts to God, we must take hold of the hands of our friends and brothers, to walk with them in the upward path. As our social feelings increase, so also our religious feelings increase. The lonely scholar, who, in his solitary meditations and tearful prayers, has discovered truth, has found that it was necessary for him to find *man* as well as God; that he must love his fellow-beings, or his prayers would not find access to the throne of the Supreme. "If any man would love God, he must *first* love his brother also."

It would seem that the individuality we have cherished has also injured very largely the *theology* which we have been seeking to develop and perfect. It has sometimes appeared to be divested of the spirit of social love, unconscious of the necessity of this vital communion with our fellows. Our theology has sometimes appeared to be running wild, without restraint from the counterbalancing activity of our equals and superiors in thought and study; and sometimes, instead of running wild, it has run on in channels long known, and has produced a re-action through fear of going *too far* from the truth. It has too often made us wild, when we ought to have been conservative; and conservative, when we ought to have been progressive. We who are laboring in isolated positions feel this want of sympathy and co-operation more than those who are surrounded by churches of the same faith. How often I should have been glad to say to my own congregation,

"Brothers and sisters, you are remembered everywhere throughout this land: where our faith is most widely received, your names are known, and your interests are regarded. And there are also, farther to the west and farther to the south, churches which demand the most deep and earnest and tender love of your hearts. Remember, in your turn, those other churches in distant places which need the testimony of your regard. We are all disciples of one Master, servants of one God. Though your names and your faces may be unknown, the spirit of sympathy and love has united you and them all in one"! Churches in distant places, when accepting the Unitarian name, should be able to feel that they are entering an assembly of fellow-believers in the closest ties of sympathy and friendship. That our denomination may have its due influence in the community, our *sectarian* sympathies should be more largely entertained and more largely cultivated. I have little to add to that which we all know, and which has so often been spoken to us on various occasions, with reference to this want; yet the truth loses nothing by repetition, and it gains by *earnestness* of repetition. If we have been too strongly individual, it should be announced that we want more of *mutual sympathy;* and the very announcement of this desire will go far to quicken the spirit of sympathy, and to unite us more and more closely together. We should encourage and strengthen ourselves in all our conventions and assemblages, by which church may be made known to church, the denomination to its members, and its members one to another. There does not seem to be so much interest felt *here* in our Association as in places farther removed from our religious centre. Let us value it more than ever, — its influence, its publications, its counsels and labors of every kind. We want the General Secretary to come, and bring us the right hand

of fellowship of the powerful churches in this neighborhood. We would have the official agent of the Association recognized throughout the length and breadth of our land. We would rejoice to have it recognize the most distant and feeble church, and extend to it the right hand of cordial sympathy and fellowship. We shall increase the spirit of sympathy by increasing *our labor*. We must *work*, if we would accomplish our mission. We must labor together, if we would feel that we are *fellow*-laborers. Our body has done much to establish and support colleges and schools; and it seems to me that all the good that they have accomplished has not been more important than this element of *sympathy* which they have helped to create and sustain. Every labor of love in behalf of Meadville, Antioch, or Cambridge, must have the same salutary effect by re-action on ourselves. We are, indeed, accomplishing a great work, not only in raising up scholars, but in binding ourselves more and more closely together. Has even Cambridge *cost* us too much? Very far from it; for we receive comparatively nothing from the institutions for which we *do* nothing. If each one of us would agree annually to devote his income for so many days, weeks, or even *hours*, to the support of churches, schools, colleges, or the missionary work of the Association, every one would feel that an immense return was made in his own *increasing love* for the denomination, and every one would glory in the work that he was helping the denomination at large to accomplish. The more thoroughly we enter also into the great reforms of the age, the more largely is our Christian sympathy increased. When we are inspired by the spirit of Christian freedom, by sympathy for those who suffer in bonds, in ignorance, and under the heavy burdens of oppression and degradation, — whenever we are moved by

this spirit to *labor* for the relief of our afflicted fellows, we are effectually increasing and deepening the sympathy which unites our hearts and souls in the closest and most vital ties.

Let me say, lastly, that, in order to increase the tenderness and closeness of the bonds that unite us, we should try to respect *more* — what we have always tried to respect much — the labors of all other Christian denominations. I think, indeed, that he who loves his own denomination most will love *the world* most. Our interest in our own body will be not diminished, but most largely increased, by the extension of our sympathies and affections towards all other denominations. The more faithfully we honor and respect them, the more closely we shall be united with the whole church of Christ. All the signs of the times appear to be propitious for the success of Unitarianism, and it is manifesting more and more of the power which is leavening the whole lump. I am continually told in my place of residence, that the sermons of evangelical divines of the past generation would not now be accepted, for the most part, by the congregations of "evangelical" faith. The world is, indeed, moving on. Our position is *appointed* us by Divine Providence. It is not only to stand *inside* the church, and to receive the light that comes through windows stained by the hand of man and the divinely inspired genius of sacred art; not only to ask our brothers what *they* see of the whole truth of God: but it is also to go forth over the threshold and out into the fresh air, to the distant mountain side, to the ocean shore, and there to listen to the voice which bids us all *look up* with undimmed eyes, and welcome with gratitude the brightness of the Divine Light. It is our charge and mission to be *faithful* evermore in love, faithful to man in all his varying needs, and faithful to God in the reception and communication of the truth.

REMARKS OF REV. EDWARD E. HALE.

Rev. Edward E. Hale, of Boston, then spoke substantially as follows: —

It seems to me that a Boston man owes an apology for speaking on such an occasion as this. It is our habit to come together to listen to those who come from outside our own borders, to speak the word as God hath given it to them. But there are occasions which themselves make the apology for the speaker; and this is one of them. We are no such clique of ecclesiastics as to have one set of priests to swing our censers and make our prayers, and another set to do the hard work in *the field* which lies open before us. We miss the faces and the voices of many whom we expected to see and to hear on this occasion, but who are engaged elsewhere in their weightier and more responsible work. Dr. Elliot is not here; but he is fighting, in his own pulpit in St. Louis, the noble battle of truth and righteousness against falsehood and oppression. If we cannot listen today to our Brother Bellows, it is because he is at the head of the Medical Commission, which is at this moment laboring to preserve the health, and increase the comfort and efficiency, of our armies in the field. If we are not listening to our Vice-President, Judge Thomas, it is because he has been summoned to another sphere of duty, in close connection also with our country's need in this great national crisis. In Christ's work, all men must be one, each in his own sphere working for the one great end. If we must have a *United States*, the American Unitarian Association must also contribute its earnest workers to its country's cause; and these will be satisfied if they have only the *Home Guard* to report them here to-day. It seems to me that the one great duty of a Unitarian gather-

ing is to be looking round for the ways of its advance, — to see how we can *press forward*, and avail ourselves of the providential position in which we now stand. We must never be satisfied to stand on *the defensive*. Zion had her bulwarks and her battlements; and Gerizim had hers also: but in the day when it was announced, "You shall neither in Jerusalem, nor yet in this mountain, worship the Father," — in that day we were relieved from the duty of *the garrison*, and were sent forth as *light troops*, to skirmish over the face of God's world. George the Third, who, in his craziness, often said many wiser things than commonly proceeded from the great men of his day, hit the exact truth in his commentary on "The Apology" of Bishop Watkins. "The *Apology* for Christianity!" exclaimed he in astonishment: "I did not know that it *needed* any apology." There is nothing that need to be *apologized* for in our charge and work. The more the doctors choose to tell us that we are dead, the more sure I am that we have a *vitality* that is to produce yet greater and nobler results. We have already passed through two very dangerous phases which occur in the development and course of almost every Christian body. We have got beyond thinking that our religion is an excellent good thing *for ourselves!* We have got out of that phase which may be illustrated by the parable of the rich man who had "much goods laid up for many years," and was ready and content to take his ease therein. We are surely coming out of that *rest* which many of our churches have hitherto entered into, but which we cannot recognize as the "rest that remaineth for the people of God." We have also got out of the *second* stage, or phase, — that of the *ultra-chivalrous* spirit of mock-liberality — that any thing which a man *chooses* to believe is right and proper for him to believe, if he only be *sincere* in it. We are seeing to-

day a good deal of sincerity which has not worked out the best results. We believe, indeed, that, beneath all honest beliefs and statements, there is an underlying *stratum* of truth; but it is our business to *dig down* through the huge errors that have been built upon this concealed foundation, until we have reached and discovered the pure, eternal, and saving truth that the world so much needs. I wish I could say that we have got through the *third* stage of religious action. This stage seems to correspond to the position of that man in the parable who had good seed to sow, and a broad field to sow it upon. *We* surely have a broad field before us. This year we are, indeed, excluded from our Southern States; but, *next* year, we expect to have all America open before us, and ready to receive the seed which is given us to sow. But we read, in the parable, that after the husbandman had sown the good seed, and *while men slept*, the enemy came, and sowed tares. I take it that we are now in just that position. We have the seed: it has been winnowed and washed for us; it has been well selected, and should secure an abundant harvest. We have a religious system, with whose efficacy *for life*, for *good living*, we are fully satisfied. We are *cheerful* in our religion. We are less distressed by doubts and misgivings, and more eager for active duty, than the members of any other communion in Christendom. We have, as we *ought* to have, more courage, more confidence of victory, a greater elasticity of spirit and movement; for we bear the *light armor*, instead of the heavy cuirass. I say, we have got the *good seed*, and we have got the *good ground*. I was lately told, by a leader in the Orthodox ranks, that New England *has done* with Congregational Orthodoxy. He told me, that, if we chose so to do, we have only "*to go in and win*." Just now, we cannot go below the line of the loyal States; but the temporary bar-

rier will soon be removed. A lady of the highest social position in the United States — the widow of President Madison — once said to me, with all that grace of manner which always distinguished her as *a republican queen*, that she remembered the day when she was the only woman, in a congregation of a thousand, who dared to listen to a Unitarian sermon! The venerable friend and brother whom I see sitting before me [Rev. John Pierpont] was at that time in Richmond, Va.; whither he had gone to preach this very gospel. But the various Orthodox sects could not admit Mr. Pierpont into *their* pulpits! The Jewish synagogue was not occupied; and some hope was entertained that it might be procured for a hearing. But the Jews could not condescend to hear a Unitarian minister! The freethinking element in the *politics* of Virginia then suggested and induced an application to the Legislature; and the hall of the House of Delegates was thus secured and occupied. And it would have been better for Richmond *to this day*, if Mr. Pierpont had been permitted to preach in that city from that day to this, as he used to preach to the congregation within these walls. The widow of President Madison was *the only* woman who dared to hear one of the most eloquent men of this country preach of truth and righteousness, and judgment to come, when his name was coupled with the *Unitarian heresy.*

We are going to have *a wide* field. We cannot rest where we have been resting for the last ten years; and we must see to it that the ground is *wholly pre-occupied* with our good seed, — that *the tares* be not sown, and our harvest become like that in the parable. Unless our zeal and activity shall exceed that of the Memnonites and the Mormonites and the *Mammon*-ites, and all the other *ites* who infest and overrun our land, our crop will not really be

worth the value of the copies of Channing and Dewey which we have circulated at home and abroad. We are apt too much to *rely* on the providence of God! "My Father worketh hitherto, and *I* work," says the *true* Son of the Highest. Our true position is to be *fellow-laborers* together with God. It is *while we sleep* that the enemy sows tares. We are in the habit of showing, at our gatherings, how *the whole world* practically works with us, — literature, commerce, the sciences, the arts, all the means and agencies of human progress, — how all these co-operate with us and with our liberal Christian theology. God is indeed very kind to those who will work together with him; but it will not do for us to say that we will sleep a little longer, and God will do the whole. If we sow the good seed, and do not *watch* our fields; if we merely scatter our seed, and take no further care or thought concerning it, — *the tares* will grow as fast as the wheat will grow, and the heads will be as high, and our crops will be worthless; for God will not work a miracle to cut down the tares. God did not send his Son into the world to train a generation of drowsy sleepers for the kingdom that is to come! The experience of the children of *this* world ought to have settled this question for us, and put an end for ever to this drowsy and impious *waiting* on God.

The speaker closed with a vivid dramatic sketch of the rise and progress of sedition and rebellion in a certain country, whose *chief* could not be roused from his indolence and inactivity to arrest, in good time, the spread of the political contagion. Messenger after messenger arrives to inform him of the commencement of the treason in a distant part of his territories, — its spread from village to village, and from city to city, and from State to State, until it approaches and invades even the national capital

itself. But the chief magistrate cannot be aroused from his foolish sense of security, and vain hope that the raging sedition will, in some *providential* way, be arrested. At last he appoints a "day of public fasting, humiliation, and prayer." Meanwhile, arsenals are taken, forts occupied, and ships seized, by the rebels, and the authority of the government utterly defied, and brought to nought. But now he folds his hands in despair, and sorrowfully exclaims, "I gave them warning, and they would not hear: what could I do *more?*" In this great crisis, "the children of this world" show how much wiser they are in their day and generation than "the children of light." The people rise in all their might, — men, women, and children uniting in one sublime and wonderful rally to the succor and preservation of the national honor. Every man girds himself for the fight; every young man puts himself in training for the war; every woman prays God to show her how *she* may help on the great endeavor; every child catches the sacred watchwords of Liberty and Truth, and enters into the spirit of the noble movement. All cry out that the land shall, now and for ever, be *one* and indivisible; and all are ready to sacrifice treasure, ease, and life itself, to this great end. It is from such a sleep, into such a tremendous and effective activity, that every Christian body must be aroused. We are to sweep away the spirit of *secession*, with all its narrowness and littleness, from the church; and we are to bring the social body of Christ into that *great Union* which he meant it to be. No hybrid *Confederacy* can satisfy the great idea and demand of *Christian Unity*. It is to help to create this Union, in the city of our God, that our society is formed. We shall never advance the cross of Christ by proving from history that the cross of Christ *ought* to be advanced. Nor can our sacred

charge and duty be discharged by one, two, or three bishops, or by a dozen or a hundred presbyters. It can only be perfectly accomplished in that great order, wherein every man, woman, and child is a sacred priest, and when the word of God shall at last speak out the majestic command, "*Forward, the whole line!*"

The congregation then joined in singing the Doxology, —

"From all that dwell below the skies;" —

and the benediction was pronounced by Rev. Dr. HILL, of Worcester.

ADJOURNED BUSINESS MEETING.

The adjourned business meeting of the Association was held in the Freeman-place Chapel, on the afternoon of Tuesday, at three, P.M.

In the absence of the Secretary, Rev. EDMUND B. WILLSON, of Salem, was chosen Secretary *pro tem.*

The Committee appointed to nominate officers for the ensuing year made a Report; which was afterward withdrawn in order to admit of a full and free discussion of the contemplated changes in the organization of the Association.

The fourth and fifth resolutions, respecting the plan for raising funds for the Association by concerted and united action, was then taken up for discussion, after the adoption of an amendment proposed by Rev. GEORGE E. ELLIS, of Charlestown.

Pending this discussion, Rev. E. G. ADAMS, of Templeton, called for the Treasurer's Report; which was read by the President. After which the resolution was adopted, with but one vote in the negative.

REPORT OF THE TREASURER.

Calvin W. Clark, Treasurer American Unitarian Association.

Dr.

1860.					
June 1.	To Cash, balance on hand				$3,230.62
"	"	received for sales Books		$359.27	
"	"	"	Monthly Journal	3,423.13	
"	"	"	Donations	3,283.33	
"	"	"	India Mission	257.60	
"	"	"	P. Gangooly	194.00	
"	"	"	Dividends	942.62	
"	"	"	Printing-press (D. Low)	1,000.00	
"	"	"	Perkins Legacy	8,000.00	
"	"	"	Kansas Mission	462.00	
"	"	"	Bridgeport Church	886.46	
"	"	"	Kalamazoo Church	238.00	
"	"	"	Meadville School	70.00	
"	"	"	Rev. Wm. Roberts	5.00	
"	"	"	Malden Society	25.00	
					19,146.41
					$22,377.03

Cr.

1860.					
June 1.	By cash paid for Books			$1,001.32	
"	"	"	Monthly Journal	3,000.25	
"	"	"	Missionary Work	1,708.44	
"	"	"	P. Gangooly	1,150.08	
"	"	"	Expenses	908.29	
"	"	"	India Mission	2,166.53	
"	"	"	Indigent Students	335.00	
"	"	"	Salaries	1,800.00	
"	"	"	Notes receivable	1,000.00	
"	"	"	Investment	8,010.00	
"	"	"	Kansas Mission	325.00	
"	"	"	Meadville School	70.00	
					$21,474.91
	Balance to new account				902.12
					$22,377.03

E. E.

CALVIN W. CLARK,
Treasurer.

Boston, May 31, 1861.

Rev. E. G. Adams then, by permission of the meeting, made a statement of his reasons for his vote in the negative. He wished that the whole matter of the finances of the Association were more distinctly understood and stated by those who had the charge of it. He spoke of the *extent* of the proposed action, including every society in the denomination. The resolution proceeds upon the ground, that there is no other mode of obtaining contributions than that of passing round the box on a certain fixed day. A contribution was made every year by his own society, but never on a certain day. A committee was appointed to go round and collect subscriptions at some convenient period of the year. He had misgivings whether a society like his own, certainly not wealthy, should continue to send fifty or sixty dollars a year to the Association, unless the societies who have a vastly greater wealth will give *more* than they do now. He scarcely had the conscience to ask his society to do so much, unless the large metropolitan churches would do more. He alluded to the societies in Boston and vicinity who pay either nothing, or next to nothing. The Association should either raise *more* money or *less!* He thought the total annual amount of contributions, exclusive of receipts for the "Monthly Journal," would prove to be only some five or six thousand dollars. He would like to know exactly *what* he ought to recommend to his society to do.

Rev. A. P. Putnam, of Roxbury, considered the resolution as simply a *recommendation* to the societies to adopt a certain course in concert. It did not propose to supersede whatever method any society had hitherto thought best to adopt.

Rev. Solon W. Bush, of Medfield, thought that each society should do its own duty, whether others did or not. If it is a worthy object, each society should contribute to the full amount of its ability.

Rev. C. H. Brigham, of Taunton, also spoke in support of the resolution; advocating the necessity of *regular* contributions, that the Association may know what it can *depend* upon. Mr. Clarke's experience as Secretary was referred to, as illustrating the necessity of this regular and methodic action by the societies in our body.

Hon. Mr. Prentiss, of Keene, wished to ask what was the ground for hope that this resolution would produce the desired effect. It was true, he said, that many of our richest societies pay nothing at all. What we want is not a *recommendation* that all the people should take hold, and help this Association; but to have some means applied by which they shall feel the *necessity* of it, and thus comply with the recommendation.

There being a general desire to discuss more fully the subject of the *method* of raising funds, and the discussion not being in order, as the resolution had been already adopted, Rev. Dr. Farley, of Brooklyn, N.Y., therefore moved a reconsideration of the vote by which the resolution was adopted.

Rev. Mr. Buckingham urged the necessity of immediately proceeding to the election of officers, and moved that the subject of this resolution be laid on the table; and, this motion prevailing, the resolution was laid on the table.

The first resolution of the series read at the morning meeting was then taken up for discussion. In explanation of the resolution, the Chairman remarked, in the absence of the Secretary, Mr. Clarke, that he had resigned the office, and that he insists on declining a re-election. The question then came up before the Executive Committee as to what should be done. Two courses were open. First, to supply Mr. Clarke's place by a new Secretary, who should receive a full salary, — say, not less than two thou-

sand dollars. The other course, which was that now recommended by them, was to make the Assistant Secretary (a lay-officer) the Secretary of the Association, at a salary of a thousand dollars; all the duties hitherto devolving on our General Secretary, and which a layman cannot be expected to perform, to be divided among the different members of the Executive Committee. The proposed Secretary being the only salaried officer, the Association would save at least a thousand dollars a year by this arrangement.

Rev. S. G. Bulfinch, of Dorchester, spoke of certain objections to the proposed arrangement. We had been told that the resources of the Association were increasing. So far, there seemed to be little ground for the proposed action. He supposed that a further reason might be urged from the probability that the contributions this year will be comparatively small; and that we ought, as far as possible, to diminish our expenses on account of the great claims to be made on the public in this crisis in our national affairs. We should, at the same time, remember that the less the public is inclined to give during the present year, the greater is the necessity that they should be diligently and strenuously applied to. We shall need the services of our General Secretary more than ever before. We were addressed this morning on the importance of cultivating *sympathy* in this denomination, and the good that can be effected by the General Secretary in this respect. He thought that the proposed office would not answer the purpose of binding the denomination more closely together. It is a principle generally adopted in business, that, wherever an enterprise is to be well carried on, one individual must be the *responsible head* of each department of business. This responsibility ought not to be done away with. If the plan were proposed for a single

year, this objection might not hold; but, if we *commence* such a plan, it would seem that it ought to be continued. He would be glad to have these objections removed.

Rev. CHARLES H. BRIGHAM, of Taunton, said that these objections had been discussed over and over again in the Executive Committee, and this proposition had been made as the result of the experience and judgment of our General Secretary. It was thought that it would prove to be the best working plan, even without the supposed deficiency of funds. Less had been accomplished through the missionary than through the editorial labors of the Secretary. The project of filling the vacancy occasioned by Mr. Clarke's unconditional resignation had been fully discussed, and the Committee thought that it would be very difficult to supply his place. It was thought, moreover, that our income for the present year would be considerably diminished; and this proposition was suggested as an experiment for one year. If it is not liked, there could be no difficulty in returning to the present system. It seems to be very desirable that the small income that we can count upon this year, should, as far as possible, be expended for the main objects of the Association. If the "Monthly Journal" remains under its present editor, there would probably be no other falling-off in our receipts than what would be inevitable during the present political crisis. The Secretary has not found that his visits to societies have added much to the receipts of the Association. Some visits have been entirely without pecuniary results.

Rev. JOHN CORDNER, of Montreal, thought that the proposed change was a very important one. It would require a very careful selection of the Board of Directors. The General Secretary was greatly needed, to give encouragement, sympathy, and help to all who might come to

him; but, if the Association should not be in a condition to pay the required salary, Directors should be chosen who would devote a certain portion of their time and attention *regularly and fixedly* to the work. The efficacy of the Association has always depended very greatly on the services of the General Secretary; and nothing but imperative necessity should dictate the proposed change.

Rev. E. G. Adams, of Templeton, remarked, that, as we had been told that the funds of the Association are increasing from year to year, there was no good ground for the proposed change. But it had appeared, from the Report of the Treasurer, that there was a present deficiency, in the practical operations of the year, of two thousand one hundred and thirty dollars, besides eleven hundred dollars which had been received as payments on the sale of two churches. He thought that we should take this apparent deficiency, or falling-off, into full consideration. Our revenue does not, plainly, meet our expenses.

Rev. C. H. Brigham thought that there was a falling-off, at the present time, in the receipt of contributions. The church at Bridgeport was one of the churches that had been sold, and the money returned to us. Money has been raised for the building of a church at Kalamazoo, and was now ready for that use.

Rev. Dr. Gannett said that he felt unwilling to oppose such a motion, especially after it had been twice proposed by a wise, thoughtful, and calm Committee, and was now brought forward for the *third* time; but he felt that there were objections that outweighed all the reasons given for the proposed change. The objections already stated should make us wish to discuss the matter a little more fully. The plan might involve an important change in the relation of the Association to the churches in our country.

We need a representative officer, who shall stand for the force and strength of the body before each society. During the greater part of the year, it is not the man who stands at the *head* of the Association who effectually represents it, and carries on its work, but he who stands at its *heart*. On *him* the society depend for its efficiency and growth. If he is a wise and laborious man, it must grow and thrive. With the perfect frankness and honor that always marks our Brother Clarke's course, he has told us exactly what he would do, and what he would not do; and he has accepted an emolument scarcely more than sufficient to defray his necessary expenses in the missionary work. But we have not had *the whole* of his labor, the whole of his head, or the whole of his heart. The alternative now before us is, not whether we shall continue to pursue the course that we have adopted the past two years, but whether we shall adopt the plan proposed by the Committee; or whether we shall elect another officer, having all the many and various qualifications that the post of General Secretary demands, and who shall give his whole mind, heart, soul, and body to the work. If it is the chief business and aim of the Secretary to *draw in money*, perhaps the experience of the past year shows that it is hardly worth while to pay the extra expense of his salary. But the truth is, that the getting money should be the *last* and *least* of the objects we should have in view in his appointment. We wish him to promote the great objects of this Association; to be ready, with eyes open, ears open, mouth and hands open, to seize every opportunity to advance its interests. We wish him to represent *Unitarian Christianity*, everywhere, in all its various phases. We wish him, above all, to be one who shall stir up the minds of the brethren by way of remembrance, and who shall strengthen them in their pastoral relations. There

are many spiritual offices connected with this secretaryship that cannot be estimated by money, and which are necessarily left out of view in the proposed arrangement. He wished that the Committee had been able to suggest the name of some gentleman who might be able to maintain the Association in its present position, and make it, if possible, even more effective than ever. He could not but greatly distrust the plan of *dividing* certain of the General Secretary's duties among the members of the Executive Committee. He feared that where there was no pay, and no primary obligation, these duties would not be very diligently performed. Every member of the society has his own sacred obligations, — social, parochial, and public, — which must more or less interfere with the interests we aim to secure and advance. Brother Clarke's consent to continue as editor of the "Monthly Journal" would remove one great objection to the plan; for the publication could hardly maintain its present force, point, and efficiency under successive monthly editors. But a great deal of work could be done in the office by a General Secretary. He could have as large a correspondence as he should choose to have. He would be needed for frequent consultations with ministers and with laymen; in which way a great deal of good has been accomplished by our past Secretaries, in confidential conversation. He feared also that the proper *missionary* work would fall into great decay. If the President and his associates could each give the Association one Sunday in a month, it would do us infinite good. But if we could have a man who would give himself, for one year, *completely* to the Association, and who would *multiply* himself by correspondence; who would be more ubiquitous than even Gen. Beauregard; and who would love the American Unitarian Association better than any thing and every thing else, — such a man

would do us an amount of good for which no sum of money would be too much to pay.

Rev. C. H. Brigham wished that Dr. Gannett would *suggest* such a man as he had described. All this had been discussed in the Committee. They knew of no such person, combining even *a part* of the qualities that Dr. Gannett had depicted, who would be willing to leave a parish, and devote himself wholly to the Association. He thought that Mr. Clarke would himself be willing to give up the proposed plan, if such a man could be found.

The President remarked, that he felt there was very great weight in Dr. Gannett's suggestions. It was on account of the inability of the Committee to name such a man as the Association needs, that we were impelled to make the present proposition. If Dr. Gannett had such an individual in his mind, and one that he felt sure would accept the office, it would meet the views and wishes of the Committee, and remove the one great difficulty which seemed to involve the necessity of the proposed change.

Rev. N. O. Chaffee thought that we had one man in our body who was able to meet all these requirements. He would suggest the name of Dr. Ezra S. Gannett as Secretary of the Association.

Rev. E. B. Willson, of Salem, thought that there were men, who could be easily enough named, who, if they could be induced to take this office, would enable us to secure the necessary means without any difficulty. But we see how it has always been with us. The moment we find a man who answers our expectations and desires, one who has the esteem and confidence of all the ministers, it appears that he is not the man to be diverted from parish-work. It is not merely his unwill-

ingness, or that of his parish, to suspend the pastoral relation for one year; but it implies an abandonment of his whole course of life, an entire departure from every thing that he has known and experienced hitherto. The sort of man that *is* likely to be willing to undertake such duties is one who may, indeed, be very useful in many respects, but not one who will command universal respect and receive a universal welcome. In other denominations, the Secretary, or General Agent, does not commonly stand where we feel that *our* Secretary must stand. *He* must be a peer of the leaders of the denomination, or he will be met by various opposing influences. The fact is, that we *cannot* find the right man. Mr. Willson moved the adoption of the resolutions.

It was then voted, that, when the meeting adjourn, it adjourn to meet to-morrow afternoon, at three, P.M., in this place.

Rev. Dr. PALFREY moved that the further consideration of this subject be postponed till to-morrow afternoon.

Rev. T. H. DORR, of Sherborn, hoped that we might yet be able to carry out the idea, and secure the services of an efficient General Secretary. We ought to recognize the remote and humble parishes and their needs.

Rev. Dr. HALL, of Providence, thought that the mind of the meeting was fully made up, and that it was perfectly evident that nearly all present wished the present system to be continued. The only question was *as to the means.* He considered that the *pros* and *cons* were very nearly balanced. He did not think it would be possible, the present year, to obtain the means of giving a large salary. Unless we adopt the proposed change, we should have to discontinue the office of Assistant Secretary. We must expect a great falling-off in our receipts. Some societies are shutting up their churches for the summer, and many

cannot continue to contribute to our funds. He hoped that the Association would not incur a new debt.

Rev. A. B. Muzzey, of Newburyport, thought that it would be considered an indication of weakness in our denomination, if we gave up the General Secretary. He feared that the practical effect of the change would be a very serious one. The man whom we need would be willing to labor at a salary proportioned to the times. He thought it would be even better to incur a debt, if necessary, than to make so radical a change. He testified to the good effects of the Secretary's visits at Newburyport.

Rev. Dr. Farley, of Brooklyn, N.Y., thought that, by voting now, we should negative the proposition. He felt that the adoption of this substitute would seem to say to the whole community, that it was a matter of necessity for this Association virtually to discharge its most energetic officer. We should soon practically find that "what is everybody's business is nobody's business." Brother Clarke's offer to carry on the "Journal" would, indeed, meet a very important want. But let it be known to the world that we have been obliged to abandon the secretaryship, and its judgment will be, that the Association itself does not contain the men who are sufficient to carry on the work which it has undertaken.

Rev. J. A. Buckingham agreed with what seemed to be the feeling of the great majority of the meeting. But there was one point on which he should be led to differ. He doubted whether it was necessary that the General Secretary should be relieved from any pastoral charge. Instead of calling him the Secretary of the Association, he might be considered as its President, or, if we might be allowed to use the word, the *Bishop* of the Association. Bishops usually have a special pastoral charge; and why

should it not be so with us? Why not have the nominal President the *real head* of the body?

Rev. E. H. Sears said that he had not supposed that there would be so much difficulty in finding a man to fill this post. It does not require great scholarship: but it does require largeness of heart, and self-devotion; and he should be sorry if it should go forth that there is no man in this denomination *large* enough to represent all its churches. If you abolish this office, you will have no one in the denomination to represent the whole body to each parish in it. It is a great deal for isolated parishes to find that there is a bond that connects them with the whole body. Who can do that but the Secretary of this Association? The "Monthly Journal" has a good influence; but it does not go to the whole parish, and to every member of it, as the Secretary does. Abolish this office, and you abolish the principal thing that gives *unity* to the denomination.

Rev. A. S. Ryder, though not a member of the Association, spoke briefly by permission of the meeting. He agreed heartily with the statement, that scholarship is not one of the necessary qualifications for this office. In other denominations, the men who were the vigor of weak parishes are not the men of scholarship, or but of very ordinary scholarship. Twenty years ago, there was in West Boylston an efficient Unitarian society; and yet, for twenty years, a Unitarian sermon had not been preached in that pulpit. A Universalist preacher came there, and made a Universalist society of it. The same missionary has proposed to visit Ashburnham and Winchester in order to induce the Unitarians and the Universalists there to unite. One month's labor of such a man in these towns would build up societies there. We need the services of a man who shall be personally acquainted with every parish in

the denomination. He may sometimes prevent societies from making most unfortunate mistakes in the selection of a minister.

Rev. C. H. Brigham thought that we should all agree that there are five necessary qualifications for this office. First, The Secretary should have facility with the pen: he must be able to *write* easily and well. Secondly, He should be an *interesting* preacher. It would not do to send any round who cannot interest the people. Thirdly, We need an affable man; one who has no personal anticipation, no strong likes or dislikes. Fourthly, He must also have good physical health. He must not *break down* easily. Finally, He must be a man of great self-devotion to this special cause. All these qualifications must be *combined* to secure his success.

Rev. Mr. Cordner then withdrew his motion to postpone the vote on the resolution till the next day.

Rev. Dr. Thompson could not agree that it was absolutely necessary to the reputation of the Association to appoint a General Secretary. He doubted very much whether the Secretary had been able, in past years, to accomplish what some gentlemen have seemed to propose. He doubted whether the visits of the Secretary have been attended with any great advantage to the societies so visited. He can, at the best, visit each parish only once in three years. He goes to them with his discourses in his pocket; and these may, or may not, be adapted to their peculiar condition and wants. He thought it would be a great piece of folly to proceed to elect a Secretary, when we have not the money to pay him. He would risk his own reputation as a prophet in the prediction, that we could not this year obtain the means for paying a Secretary.

Rev. J. A. Buckingham dissented from Dr. Thompson's opinion. He did not think that the Unitarian body had

sunk so low, that we could no longer keep up the Association. He believed that the means would not be wanting to carry on our usual work.

Dr. THOMPSON replied, that it was much easier to talk about these things, and to promise them, than it was to *accomplish* them. He felt thoroughly convinced that the Association would not this year receive its usual contributions.

Rev. A. B. MUZZEY thought that we ought to aim to meet all the religious interests of the time. *We* are the body to meet this crisis, and to sustain the great principles and institutions of civil and religious liberty. Instead of flinching, or giving up this point, it is this very crisis that we are to meet; and we ought to carry the business triumphantly through.

Rev. Dr. GANNETT wished to know how much the proposed change would economize the means of the Association; and it was explained by the President, that the officer proposed as Secretary would receive $1,000 per annum for the entire office-duties, and that he would be the only salaried officer. A General Secretary, on the present plan, could not be obtained for less than a $2,000 salary; and, even then, he could not perform all the duties now discharged by the Assistant Secretary, who is also Assistant Treasurer. The amount saved would, at the present crisis, be important to the Association.

Rev. A. P. PUTNAM thought that the societies would be much less inclined to give if we have no General Secretary. As the Agent of the Society, he offers one great reason and encouragement for them to give. If we pass this resolution, our people will ask what the Association is doing, and whether they are going to do less than they have done hitherto. When war becomes our normal condition, and the novelty of the thing is over, then people

will give the usual degree of attention to ecclesiastical matters.

Rev. HORATIO ALGER thought that the proposed action was simply a return to the original plan of the Association. He believed that this Society had never so fully enjoyed the confidence of the Unitarian community as in the first few years of its existence, when its affairs were carried on entirely by the Executive Committee, and it had no salaried officer. Even if it were not proposed as a matter of economy, he should be in favor of returning to this original plan.

Rev. C. H. BRIGHAM thought, that, by adopting this resolution, we shall secure two good results. We should show the churches that there is *a whole Board* of Executive Committee, and not a single man. We should also prove that there are a good many men who are willing to work without pay. We expect to have an *efficient* and *faithful* Executive Committee. The President of the Association should, in fact, be the leading officer.

Rev. A. P. PUTNAM considered that this would be the very best thing that could happen to the denomination. There is nothing that our smaller societies so much want to hear as the voices of our leading men, and no want that is more difficult to supply. Such men could not be got to exchange. He testified to this difficulty, from his own experience; and if the time had indeed come for our leading men to go out, and visit our more feeble parishes, he was ready to bid it all-hail.

Rev. C. H. BRIGHAM, in reply, was ready to pledge his word of honor, that the gentlemen of the Committee *mean what they say*. He would pledge himself, that Brother Clarke would edit the "Journal" for the coming year as well as he has hitherto. He believed that the work would be efficiently and faithfully done without pay, and referred,

for examples, to the Corporation of Harvard College, and to the example of Dr. Miles, who had served on the School Committee of Boston; performing his duties, gratuitously, as faithfully and thoroughly as he had served the interests of this Association.

Rev. A. B. Muzzey thought that these cases were purely exceptional, and testified to an entirely contrary experience, as a member of the School Committee in Newburyport. Services gratuitously performed are too apt to be neglected. Personal responsibility can be *secured* only by suitable compensation.

Rev. Frederic Hinckley thought that the Executive Committee would be both able and ready to attend to any occasional missionary work in our own vicinity, and that this want would not be neglected by the Board.

Rev. Dr. Gannett stated that he would prefer a return to the *real* original method of the Society. We had no salaried officer for several years. We now propose to make the reputed Secretary of the Association a salaried man. He could not but think that the leading officer of the Society should be a clergyman. There are many occasions on which his *professional* services would be required alone. Nothing but the absolute want of funds, or the impossibility of securing the services of the right man, should, in his opinion, justify this step. He thought that we should be dragging down the Unitarian Association, if we make its prominent man a layman. It would be even better to secure the partial services of some brother who might continue in the full discharge of his professional duties.

The President remarked that his own mind had been very much affected, by the discussion, in a direction contrary to the resolution. He thought it was a doubtful question whether we could find the right man for the office.

Even in these hard times, and poor as he was, he would be one of ten or of twenty to defray the needful extra expense to the Association, if the right man could be secured as a General Secretary.

The question was then put, and the first resolution was negatived; and the other resolutions, depending on it, were of course also rejected.

The meeting then adjourned to meet in the same place, on Tuesday afternoon, at three, P.M.

At the adjourned meeting on Tuesday afternoon, May 28, Rev. T. R. SULLIVAN withdrew his resolution offered last year, that the name of the Society be changed to that of the "American Unitarian Missionary Association;" it appearing that the name could not be so changed except by application to the Legislature, as it involved a change in the Act of Incorporation.

A list of names, reported by the Nominating Committee, was temporarily withdrawn. Dr. GANNETT thought that we had best first consider the subject of the *salary* to be paid to the Secretary. The former salary was two thousand dollars; but Mr. Clarke's services had been nearly, if not quite, gratuitous.

Rev. J. F. CLARKE remarked that the present Assistant Secretary has also, for the past two years, discharged the duties of Assistant Treasurer; which has taken up all his time, besides requiring a good business-faculty. For these services a salary of a thousand dollars would be only a fair compensation. If his services are dispensed with entirely, all this work would fall upon the General Secretary, who should receive a satisfactory compensation for this extra work.

Rev. Dr. FARLEY thought that the community would look for a very rigid economy on the part of the Associa-

tion. The general cry is for retrenchment and economy in every thing. If the Executive Committee had simply proposed a reduction of our expenses as a necessary step, he would have heartily concurred in it. It is to be expected this year, that there will necessarily be a great falling-off in our receipts. We ought to consider whether we can reasonably expect our churches to be as ready to contribute as they have been in previous years.

Rev. L. J. Livermore thought that we ought to have a clear understanding as to what we do intend to authorize. He would propose a motion, that the sum of two thousand dollars be appropriated to pay the Secretary, with the understanding that *that* is to cover all his expenses, and all the work now done by the assistant.

Rev. Mr. Buckingham, from the Nominating Committee, said that he did not so understand the action of the Committee. He supposed that the duties of the Secretary were distinct from the duties of the Clerk, whose services are absolutely necessary. He thought it would be best to *reconsider* yesterday's vote, by which the first resolution was negatived.

Rev. Dr. Wheeler, from the same Committee, said that they had acted without any reference to the duties of the Clerk.

Rev. Dr. Stebbins said that he should be perfectly willing, as a member of the Board, to do his share of the Secretary's work; but he should not feel any *heart* to take part in it under the proposed superfluous action. He thought it was not economical action. He could not conscientiously serve on the Board, if the old plan was adhered to. The Secretary's missionary work *could* be done by the Executive Committee.

Rev. Dr. Hall then moved the reconsideration of the first resolution, in order to know whether the brethren

wished to reconsider it. His own mind was so nearly divided between the two schemes, that he felt ready to work on either plan. The great objection urged yesterday was, that our denomination would be considered as giving up every thing; but, in view of our great national crisis, he did not know whether the change would not be absolutely necessary. He thought that the reason for the change would be understood, and that it would not injure us at all.

Rev. J. F. Clarke wished to state *why* he was in favor of the proposed plan. He had consented to accept the office of Secretary, when Dr. Stebbins's original proposition was made. During the past two years, he had been of opinion, that, however desirable it might be to have *two* salaried officers if we possessed abundant means, it would not be right to take the same course with our limited income. It did not seem to him possible to carry out the idea of a missionary Travelling Secretary, who should also be a *Home* Secretary. The two offices are not compatible. The *missionary* agent is most needed at a distance, — in the Western and Middle States; in fact, *anywhere* but here. He can do very little work in our own vicinity. He did not think the Secretary could accomplish much by visiting the established New-England parishes. Certainly nothing can be done in this way to increase the funds of the Association. He was satisfied, that, when he had exerted his utmost strength in urging these parishes to give, he had generally obtained only one half or one fourth of what he had wished and expected to raise. He thought that it would be better for the minister of each society to give notice, that on a certain Sunday a collection would be taken up for the Association. The General Agent, or Secretary, is not needed for *that* purpose. If he should take all his time for that missionary work, he could do a

great deal of good. But there is a great deal of important work to be done in the office. There is the editing of the "Monthly Journal," which can, and *ought* to, be done by members of the Executive Committee. There are those to be met who come in for advice and counsel on such matters as getting a minister for a certain society; and this work varies. The regular business-agent could never find time to attend to these matters; nor, if a layman, would he be competent to undertake them. The missionary work can be done better by local agents in different parts of the country: the office work of consultation can be well done by the members of the Committee. If you adhere to the plan of a General Secretary, you must also have with him an assistant or clerk. It would not be possible to find a gentleman who could do the whole work himself.

Rev. E. B. Willson thought it very desirable that strangers might always be able to find some one to consult at the Central Office. There should be some one always accessible, and willing and competent to give advice to visitors.

Rev. John Cordner said, that if we reconsider yesterday's vote, and then adopt the recommendation of the Committee, it would evidently demand a reconstruction of the names presented by the Nominating Committee. The circumstances under which they are to act will then be very different. It would be necessary to make a very careful selection of gentlemen who will not let the great interests of our body suffer.

The question of reconsideration was then put and carried, and the resolutions were again taken up for discussion.

Rev. Dr. Gannett thought that the question of the extra *expense* to be incurred under the old plan was a

very serious one in these trying times. He was still of opinion that the salaried officer should be a clergyman, and perform all these duties, except perhaps those of a limited clerkship. There were reasons why the proposed plan should have a trial; but he could not but think that it would be found wholly inadequate to the dignity and efficiency of the Association. If it should fail on fair trial, then we should all be convinced; but he wished to have it appear on the record, that we are making it as an experiment, and in view of the present public exigencies. He proposed an amendment embodying this idea, which was adopted; and it was then voted that the resolutions be taken up *seriatim*.

On request of Rev. Dr. WHEELER, the Nominating Committee were permitted to withdraw their previous report, in order to revise the list of officers, in accordance with the new plan. The first resolution, as amended by Dr. Gannett, was then adopted. The second and third resolutions were also adopted without discussion. Rev. John Ware and Rev. L. J. Livermore were then appointed to take the place of two absentees on the Nominating Committee. A proposition was then read for a change in the constitution, so as to abolish the rule requiring that four of the Executive Committee shall reside at a distance from Boston. This proposition lies over for action at the next annual meeting. Rev. Dr. STEBBINS explained, that the plan now adopted was not, in reality, originally *his* plan, though circumstances had made its advocacy to devolve especially on him.

The Nominating Committee then reported the following names of officers for the ensuing year; who were all elected at one ballot, and by a substantially unanimous vote: —

Rev. FREDERIC H. HEDGE, D.D. . . . . *President.*
G. B. EMERSON, Esq.; Hon. F. W. LINCOLN *Vice-Presidents.*
GEO. W. FOX, Esq. . . . . *Secretary.*
CALVIN W. CLARK, Esq. . . . . *Treasurer.*

Executive Committee.

Rev. JAMES F. CLARKE; Rev. C. H. BRIGHAM; Rev. WILLIAM NEWELL, D.D.; Rev. R. P. STEBBINS, D.D.; Rev. SAMUEL BARRETT, D.D.; Rev. FRED. HINCKLEY; Rev. S. H. WINKLEY; WARREN SAWYER, Esq.; GEO. H. NICHOLS, M.D.

Rev. Dr. HEDGE thanked the Association for the honor conferred upon him. It had been his fixed intention to decline a re-election; but he would consent to serve for one more year. The meeting was then adjourned.

THE HOUR.

THE hour has struck at last, —
The awful hour!
The fatal die is cast:
All compromises past,
Thunders the Northern blast
In stormy power.

Long has the North been slow,
Borne and forborne, —
Borne the assassin's blow,
Insult, dishonor, woe;
Wrongs which laid Kansas low,
Bleeding and torn.

"Brothers!" we meekly said,
"Think of old time;
Think of the mighty dead, —
Sires who together bled, —
Now in their grassy bed
Sleeping sublime."

"Cowards!" you made reply,
"Children of clay!
We are the chivalry;
Ours the old Norman cry;
Yours to submit or die, —
Yours to obey."

Through the long, patient night,
Calming its ire,
Slept the volcano's might:
Now, to a world's affright,
Wakes, pouring blinding-bright
Torrents of fire.

When on your Charleston bars,
Darkening the sun,
At our dear Stripes and Stars —
Borne in a host of wars,
Seamed with old battle-scars —
Flashed the false gun, —

Over a hundred wires
Flew the electric fires
Each on its path:
Then from the ocean strand,
Broad lakes and mountains grand,
All the majestic land
Rose in its wrath, —

Wrath but with pity blended,
Wrath as of saints offended, —
  Saints gone above;
Anger which smites to heal, —
Smites with an angel's zeal, —
Stern to act, soft to feel, —
  Wrath born of love.

God of the human race,
Giving to all their place,
  Make our woes cease;
Let the oppressed go free;
Prosper just liberty;
Give us again to see
  Union and peace!

HOURS OF HISTORY.

THERE are great hours in the history of men and nations, which are like the blossoming period of a plant or the perihelion of a comet. They are prepared for long before: they come by inevitable laws, but by no calculable method. In the story of each sent, they are brief periods crowded with thought and love and power; periods for the sake of which it is well to pass through long decades of dreary routine; to which we hasten forward, led by instinctive hope, as to oases in the desert; to which we look backward in grateful memory as to the master-lights of our being.

These *hours in history* are the days of judgment on mankind. They make history. They are its essence. They judge the past and the future.

Happy are those whose lot it is to live in such periods, — the history-making epochs, the blossoming years of human life. They may be full of outward disaster and woe; but they are full-freighted with knowledge and life.

Such was the hour of Christ's death. He called it the Day of the Judgment of the World. We are accustomed to suppose, that the only day of judgment is one which is to arrive by and by, at the end of this outward world. But, in truth, there are many such days of judgment, when Christ comes in the clouds of heaven, obscurely seen, hidden by mists and vapors, yet with power and glory; not here nor there, not in one place or in another, but in all hearts at once, as the lightning shines all round the sky in a moment; parting the sheep from the goats, — testing the true condition of every soul, — showing who have insight to perceive the meaning of the time, and who not.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by for ever 'twixt that darkness and that light."

Now is the judgment of the world. This is one of the judgment-days of God and of his Christ. After long struggles, after much indecision, every man in the United States is to-day compelled to choose between love of slavery and love of freedom. Let us choose well now.

ACKNOWLEDGMENTS.

1861.			
June 4.	From	Walker, Wise, & Co., in payment of note for books	$245.90
,, 6.	,,	Society in Westford, as a donation; it being amount pledged at New-Bedford Convention	20.00
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This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

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